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THE CAMPING MAGAZINE



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VOLUME VIII

NUMBER 9

OFFICIAL JOURNAL OF THE
AMERICAN CAMPING ASSOCIATION, INC

1937 Convention, Hotel Statler, Detroit, Michigan, February, 4, 5, 6, 1937

1937 CONVENTION
of the
AMERICAN CAMPING ASSOCIATION



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FEBRUARY 4, 5, 6, 1937
HOTEL STATLER, DETROIT, MICHIGAN

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The Camping Magazine

Bernard S. Mason, Ph.D., Editor

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The Camping Magazine

Ann Arbor, Michigan

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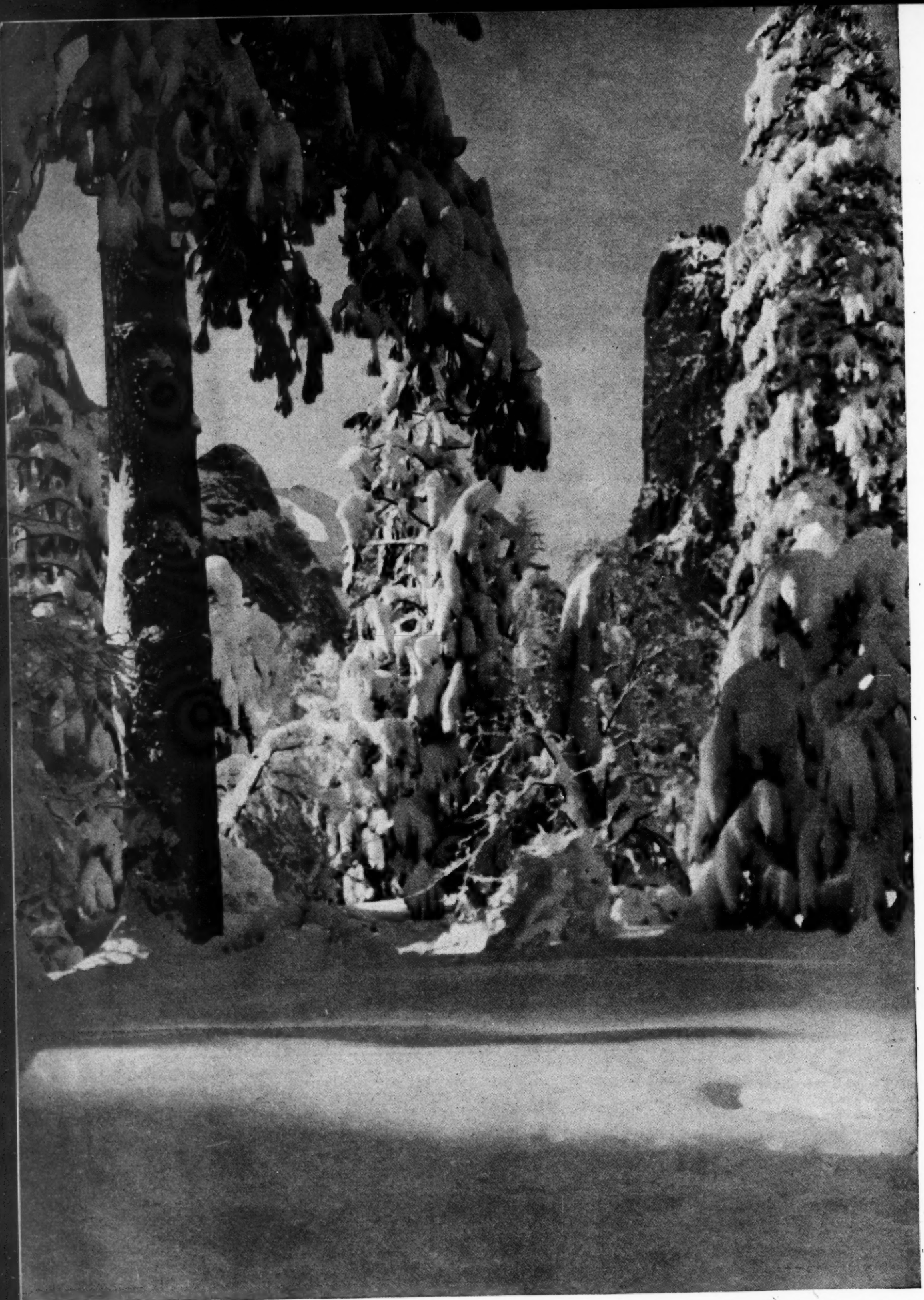
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Winter Trims Her Christmas Trees with Heavy Ermine

The Camp Counselor's Opportunity

By

E. LEE VINCENT, Ph.D.

Psychologist, Merrill-Palmer School, Detroit

It appears to me that this article is excellent reading for all camp counselors and would-be counselors. I fancy that directors, after enjoying it themselves, will want to pass it on to all staff members.

—The Editor

CAMP is neither a pure vacation for the counselor nor a twenty-four-hour drudgery. It is, or at least should be, an opportunity. Most directors inform me that they would like to have their counselors think of camp with serious regard for their duty to the children under their care. With this emphasis, of course, camp is not a pure vacation for the counselor. But directors would also like to have counselors see in their camp experience an opportunity for themselves, as well as for the children; and with this emphasis it could not, of course, be a twenty-four-hour drudgery.

The opportunity takes many forms. The sunshine, food, and sports opportunities are there for the bodies and souls of counselors as well as for those of the children. General physical health should improve for the counselor as well as for the campers. This means, if the counselor is to benefit from his surroundings, that he must use them sensibly. He must eat properly, sleep enough, play enough but not too much, benefit from the sun but guard against burn, and in numberless ways carry a continuous regard for his own health as well as for the health of the children.

There is benefit to be gained, too, from the skills of the other counselors. Busy as the individual counselor is, there is always time to learn something from the nature-study specialist, the craft expert, the swimming or riding instructor.

Opportunities to improve one's own social as well as one's intellectual and physical skills are also great. There are others on the counselor staff of one's own age and interests. This contact occurs under the most favorable possible conditions, since, for the duration of the camp period, the counselors live continuously and

informally together. Both the continuousness and the informality function here. When individuals are thrown always together in the rather intimate routines of living, the good and bad qualities of each become emphatically clear. Adjustment of one's own undesirable qualities to those of others becomes a problem that cannot be evaded. Learning to meet bad with good becomes a necessity. Such continuous, intimate living with other people presents one of life's rarest opportunities for the replacement of one's own undesirable personal traits by others that are more acceptable in social living. In fact, the successful counselor is compelled to do just this; he must present his best qualities; he must suppress his bad ones. This is excellent, since eventually this improved behavior becomes a habit so that finally only the good qualities remain in the personality while the bad ones have faded from the scene.

All of these opportunities are important; but the most important of all is the chance to develop to greater perfection not only one's counseling skill as a sportsman (or craftsman, or nature-study expert) but also one's skill as a counselor of children. To know, to understand, to guide children is, after all, the chief job of any camp counselor. Each summer brings renewed opportunity to enhance this ability. Each summer brings the counselor new and different campers, or returns to him last summer's campers a year older and with new needs. The most skilled counselor is the one who knows most quickly and clearly just what each individual camper's physical, intellectual, and social needs are and who is best able to so meet these needs that the child finds himself at the end of his camp experience a more fulfilled person, better able to meet not only the demands of his approaching winter, but also (to a diminishing degree as time goes on, of course) of his entire life. A counselor may be an expert horseman or swimmer; he may in other words know his horsemanship or

his swimming, but unless he also knows his campers he is a failure.

A knowledge of children is not only essential to success in counseling, but it also makes the counselor's job much easier and much more interesting. Take, for example, the problem of discipline. Many counselors finally succeed in establishing something of order in routine and arrive at a certain rapport with their campers in spite of bad methods or an un-thought-out approach. Much easier than this, however, will be the relationship between an understanding, thoughtful counselor and a thoroughly cooperative child. Less time is wasted, less friction or resistance occurs, and the final result is incomparably better if the counselor uses understanding as well as charm—thought and planning as well as chance. Charm of personality is helpful in controlling children, but it is a useless or even dangerous tool in the long run unless backed up by sounder substance. Chance rescues many of us from bad situations, but a planned course is in the long run easier and very much surer. So whatever the natural gifts of the counselor, there should also be the sound foundation of genuine insight into childhood.

Perhaps the thing we take most for granted in this foundation equipment of the counselor is a basic appreciation of the camper's physical needs. He must not, of course, be drowned, or seriously thrown from a horse, or made ill from unnecessary or too strenuous exposure. These things we take for granted, since no camp could endure long which allowed serious accidents. But this sort of negative physical care is not enough. Campers must return home in clearly better physical health than when they left, they must look stronger, more robust, more resistant to the winter's colds—and, much more vital than this, they must *be* better. Some parents can be fooled by a deep tan and a lean, hard look; but few parents will pass over the signs of an over-fatigued, over-excited child. Such children may be the products of a too heavy and too exciting program, or of counselors who think "larks" at night are fun and should therefore be allowed to interfere with sleep, or of food not carefully enough planned and prepared for children or not eaten by the children because the counselor in charge has bad food habits himself. Children must have a routine which is beneficial physically. Any counselor who does not accept this as the

first premise in dealing with them should not be in camp. Many counselors do not understand childhood well enough to realize how different the physical needs of children are from those of adults, and are likely as a result of this lack of understanding to assume that interrupted sleep, or irregular food, or excessive fatigue are no more serious to the child than to the adult. These irregularities are vitally serious to children and the younger the child the more serious they are.

Quite as necessary to the success of a camp as a demonstrated improvement in the child's welfare is a demonstrated improvement in his personality. His habits and attitudes as well as his body must be better when he goes home than when he came.

In order to accomplish this the counselor must have a genuinely sympathetic insight. He must approach the child with patient friendliness and a desire to make that child a better person. Interestingly enough, the attempt to understand each child and to vision for him a better personality gives the counselor his own great opportunity, since no one can think through what a good personality is for someone else without improving his vision about his own personality. No one can help a child to a better philosophy of life without improving his own philosophy. This improvement comes about in two ways: first, the attempt to see and to formulate a good philosophy for someone else clarifies one's own conception of life and its demands; second, in order really to achieve an improvement in a child one must offer him a pattern of all the good qualities in one's own behavior and attitudes. To realize that absolute honesty in everything, that co-operation, unselfishness, self-control, enthusiasm, good work habits and similar traits, are essential to the successful and happy personality is somehow to set these traits as goals for oneself. To appreciate that children copy what they see around them, that they are deeply influenced by the pattern set for them by the persons whom they admire as much and with whom they live as intimately as they do with counselors is somehow to compel oneself to practice the pattern of personality one would wish to have copied. Even a summer of practice in good personality leaves an indelible impression on the counselor's subsequent personality.

This friendly interest in the child must, of

course, be a constructive one. Many counselors do not discriminate between a "crush" interest and an objective, unselfish interest in their campers. The "crush" interest is one in which the counselor plays up the child's hero worship, in which obvious partiality for the favored child occurs with resulting antagonism or envy or jealousy on the part of other campers who should share the given counselors' attention. In the "crush" type of interest the camper becomes undesirably dependent upon the counselor, being too bound emotionally, unhappy when with other people, unable to share the counselor with others or to return to home interests wholesomely and gladly when camp is over. A wholesome, objective interest in any given camper does not create jealousy or the feeling of personal possessiveness; it expands rather than narrows the child's interest in other people and in things; it increases rather than decreases the circle of the child's activities and social contacts. The counselor may help himself to judge the objectivity of his interest in children by whether or not he is as ready to give time, attention and thought to the child in his group whom he personally likes least as readily as he does to the child whom he personally likes best. This does not mean that he likes all of the children the same amount. That would be humanly impossible. But it does mean that he serves the needs of all children in his group with the same conscientious attention. The important thing to remember in this connection is that the camper in the group who has the greatest need of personal attention and affection is often the one who is least appealing. If the counselor is ready to give these least appealing children all the time and attention possible, he can feel fairly sure that his interest is objective and wholesome.

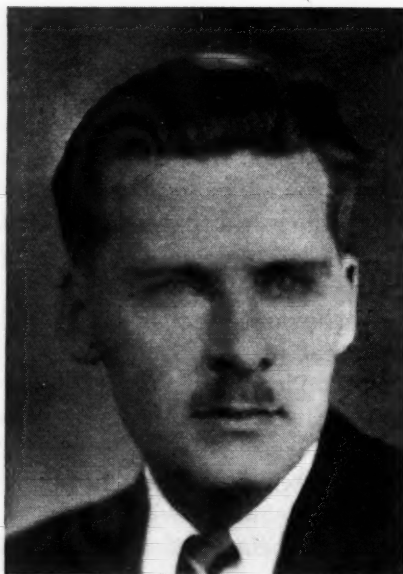
In the inter-relationship between the counselor and the child there should be everywhere a mutual respect and courtesy. There may be occasions on which a public "ball out" is effective and wise; but as a rule it does not pay to belittle a child (or a co-worker, for that matter) before others. When serious correction is necessary it should be done in private, and always in a spirit which not only points out the fault, but at the same time offers a constructive suggestion for ways of correcting it, and the convincing hope that the camper will succeed in his attempt to do better. No child should ever be sent away from an interview crushed

and defeated. Few children (or adults, either) have within themselves the strength to accept failure with a firm determination to turn it into success. The much more usual reaction is either to fold up inside and stop trying, or by stirring up all the trouble possible, to go out and attempt to prove to the world that trouble cannot whip one. This latter reaction explains much of the reason why discipline in some cases leads only to worse behavior. A counselor can be reasonably sure that his approach to the child has been wrong if an interview results in poorer rather than in better cooperation. Bad children are usually insecure children who are attempting to reassure themselves by defiant combativeness. Few children who believe that they can succeed by being decent will indulge in continuous bad behavior, since most children infinitely prefer the security of being loved and accepted.

Children should, therefore, seldom be faced with failure without being given the quiet assurance that success lies within their grasp if they will do the right thing in the right way. The younger the child the more specific we should be in our instructions and the less we should leave to inference. Children of all ages need the hope and the conviction that they can accomplish the necessary growth, and they need specific instructions as to what correct behavior is and how to achieve it. Many so called bad children are insecure because they do not know how to proceed in given situations, and their badness is either the explosiveness of embarrassment or an attempt to bluff through. Specific instruction given in quiet privacy is often all that is needed. For example, children need to be told just what part of their behavior is causing offense—untidiness at table, bragging about their own accomplishments or possessions, unwillingness to take turns at a game, etc. And the remedy should be made quite clear—"keep your food on your plate instead of letting it get on the table, take smaller bites," and so on; "try talking about the games at camp, the new things in the nature display, instead of about yourself," and so on.

A public "ball-out," with or without instructions, however, inevitably increases the sense of confusion and embarrassment, or sharpens the necessity to bluff. Occasionally it rouses a simple desire for revenge, which, as any experienced counselor knows can lead to an infinite

(Continued on Page 28)



Charles E. Hendry

This statement (slightly revised) was formulated and presented to the Executive Committee in Ann Arbor on November 2. A nucleus of the Research Committee which is now in the process of being developed met in Ann Arbor on November 28 and approved in principle this statement. This nucleus consists of Dr. L. K. Hall, Director, Social Science Division, Springfield College, Springfield, Mass.; Dr. Hedley S. Dimock, George Williams College, Chicago, Illinois; Dr. W. I. Newstetter, Western Reserve University, Cleveland, Ohio; Dr. Howard McClusky, Associate Professor of Educational Psychology, University of Michigan, Ann Arbor, Michigan; Dr. Marie Ready, Washington, D. C.; Fay Welch, New York State College of Forestry, Syracuse, New York; and Miss Hazel K. Allen, Girl Scouts, Inc., New York City. This statement is released at this time chiefly to indicate that definite planning is under way, and to provide a basis for exploratory discussions in section meetings and by interested groups.

I. A fundamental assumption underlying this present formulation of policy is that the American Camping Association, apart from certain basic and routine studies, will not itself conduct research, but rather that it will seek to encourage the identification of vital problems and issues in the field of camping and then distribute responsibility for the investigation of these problems to persons, organizations, and agencies who are available and competent to carry forward such inquiry.

II. A small research committee will be appointed, to be composed of persons who combine experience and knowledge in the field of camping and special interest and ability in the field of social investigation. This committee will be expanded gradually to guarantee both a

Program of Research and Studies

A Preliminary Statement

By

CHARLES E. HENDRY

Coordinator of Studies
and Research

American Camping Association

geographical and functional representative character. Each section is herewith invited to nominate five or six persons whom they think would make a contribution as members of the expanded research committee. These persons do not necessarily need to be members of the Section to be nominated. From the nominations a limited number of additional members will be selected by the Executive Committee of the American Camping Association. The function of the research committee will be to formulate the policies affecting studies and research. The committee will be directly responsible for the work of the coordinator of studies and research and ultimately responsible to the Executive Committee and the Board.

III. Two types of consultants will be utilized: First, persons whose technical knowledge and abilities are rooted in actual camping experience and who will be formally designated as consultants, and, second, persons whose expertness may be confined to experience outside of camping, but whose knowledge and specialization offer valuable resources for the research program.

IV. The main tasks to be undertaken between now and December, 1937, are as follows:

A. To uncover the problems and issues most vitally affecting organized camping in America, with emphasis upon getting down at the "grass roots"—in other words of having camp directors who are at the very heart of the operations themselves indicate in their own way and in their own words what they

regard to be the essential problems in their own camps and in their own communities.

- B. To develop a complete bibliography of the literature on or related to camping with special emphasis on studies and research, and to subject the accumulated literature to careful examination for the purpose of discovering:
- (1) what research has already revealed by way of findings which are useful to camp leaders, and
 - (2) what specific problems have been uncovered, and the frequency with which they have been presented and set off in relief by persons who have devoted themselves to the development of camping literature and a body of scientific findings.
- C. To initiate or encourage two related basic investigations, one centering upon the development of a cumulative record on organized camping and the other to carry forward in some appropriate way the efforts which already have been made to discover norms of practice and to develop standards of desirable practice in organized camping.
- D. To develop a prospectus of studies and research based upon the needs revealed which will form a blue print, as it were, for the research program of the next four years. This prospectus would classify the problems into major areas and into specific units and suggest in some details appropriate procedures, methods, and techniques to be followed in conducting the studies indicated.
- E. To develop an inventory of persons, organizations, agencies, institutions, that might be available to share in actually conducting research in camping, later undertaking the task of relating specific problems and study projects to these persons or groups who would be aided in proceeding with the research program.
- V. In approaching the five tasks outlined, the following steps will be taken:
- A. Regional planning conferences will be conducted at strategic and convenient points throughout Canada and the United States to which will be invited selected persons chosen by local Sections and augmented by such persons as may bring specialized experience to bear upon the discussion in hand. The purpose of these conferences will be to explain in detail the plan of the research program, to provide opportunity for a critical review of the whole undertaking, and above all, to have the regional groups identify the problems and issues which they see as most widely affecting camping in their regions. Prior to these regional planning conferences local Sections will be encouraged to have a full discussion of these proposals and to do preliminary work in locating problems and issues. Those selected to attend the regional conferences, in a sense, would be representing the mind of their Section, and such reports would form a basis for discussion and elaboration at the regional conferences.
 - B. The second step, which might proceed simultaneously, would be the circulation of a schedule to all members of the American Camping Association, agency executives responsible for camping, and other camp leaders. This schedule might be made up of two parts, one indicating the various major categories into which camp problems fall, and the other listing a series of questions calling for free response answers. In the one, the members would list the problems which they see falling in the different categories, in the other they would express themselves more generally, or more specifically, as the case might be, upon other matters which do not permit of routine classification. Upon their return these schedules would be carefully tabulated, analyzed, and interpreted, and compared with the results yielded by the various regional meetings.
 - C. The third step calls for inquiry among group work agencies and other agencies and organizations directly interested in camping in the United States and Canada to secure the benefit of their thinking and experience. Some of these organizations have national departments devoted to camping, such as the Girl Scouts, and can be of great service to the American Camping Association in the development of its research program. The American Medical Association, the Office of Education, the National Park Service, and professional schools of social work illustrate other kinds of organizations whose active counsel and participation will be solicited.
 - D. A fourth step, again tentatively proposed, is that schedules similar to the one just mentioned will be prepared for use by selected parents of campers, staff members, and campers themselves, as well as for community leaders, the first three to be distributed through individual camp directors and returned anonymously direct to the American Camping Association, and the fourth being distributed through councils of social agencies in selected cities. Other means of distribution may be used as found desirable.
 - E. The fifth step will be the convening of special conferences around the major areas into which camp problems classify themselves. For example: a conference will be held on problems and issues in the field of health, sanitation and safety in the camp. To this

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"New Horizons for Camping"

1937 CONVENTION THEME

OUTSTANDING speakers—a chance to meet old friends—the opportunity for the pooling of experiences in camping—visits to interesting places—the future plans of our Association—are but a few of the inducements for you to attend the 1937 Convention of the American Camping Association, Inc., to be held at the Hotel Statler, Detroit, Michigan, February 4, 5, 6, 1937. The plans for this three-day meeting are developing under the capable direction of Dr. Charles A. Wilson of the Merrill-Palmer School, Detroit, who is Chairman of the 1937 Convention Committee. He is being most ably assisted by Mr. Taylor Statten (Toronto, Ontario), Mrs. Eleanor Eells (Chicago, Illinois), Miss Hazel K. Allen (New York, N.Y.), Dr. A. P. Kephart (Greensboro, North Carolina), Mr. Raymond O. Hanson, San Francisco, California), Mr. Julian Salomon (Washington, D.C.), Mr. J. Halsey Gulick (Andover New Hampshire), Miss Marjorie Camp (Iowa City, Iowa), Miss Edith Steere (Ann Arbor, Michigan), and by Mrs. P. O. Pennington, Miss Faye P. Frazier, Mr. Robert Frehse, and Mr. A. W. Myers, all of Detroit. The Committee has been hard at work for the past two months, and already has a program arranged

HOTEL STATLER, DETROIT, MICHIGAN
FEBRUARY 4, 5, 6, 1937

which will undoubtedly contribute toward making the Detroit Convention the finest in the history of our Association.

We all must feel that the Association, and the camping movement in general, are entering in an era of development and progress which is to see camping assume its deserved place in the social structure of America. The funds are available, the personnel is already obtained, the interest of camp directors, owners, counselors and campers is much in evidence—all point toward an extension of the camping movement to every locality in America. And so, *New Horizons for Camping* has been chosen as the theme of our 1937 Convention. It is the purpose of the Convention to bring to you the possibilities and trends of the camping movement in the present and for the future. The plans of the activities of the Association will be presented for your criticism and approval. It is your obligation to contribute definitely to the camping movement—your best contribution can be made by attending the Convention, and giving the Association the opportunity to hear and discuss your personal opinion and attitudes toward the future expansion of camping in America.

PLAN TO BE WITH US IN DETROIT—FEBRUARY 4, 5, 6, 1937



THE DETROIT SKYLINE

Camp Neighbors

by EMILY H. WELCH
Director, Camp Wabunaki

EDITOR'S NOTE.—I like the simple backwoods folk of the little farms and the old log cabins. I like to go fishing in the far wilds each autumn, but I always find the folks there more interesting than the fish. How do you like your camp neighbors? Wouldn't we all be happier in camp if we know them better? That's why I like Miss Welch's little article about her neighbors—it seems to imply that we are the losers for not claiming them all as personal friends.—The Editor.

I

A MAINE FARMER

THE farmer's wife, with whom I was staying before camp opened, called up-stairs to me.

"Lem Franklin's at the gate and he says you can drive over to Nanatuck with him if you want to."

I knew Mrs. Bartlett had suggested it to him but I was glad to go. I had been interested in knowing him since I had heard the story of his refusal to sell some lake property at a profit when the buyer wouldn't agree to let his neighbors continue to use sand from the beach when they wanted it. I knew I would like him, and his welcoming smile, as I climbed into the buggy, made me his friend at once. His bent shoulders suggested many years of hard work on the farm though I doubt if he was more than fifty years old.

He was puffing on a pipe which was evidently a part of him. He drove along a while and then:

"Married?" said he.

"No," I replied.

"Live in New York?"

"Yes."

"Too big for me."—and there didn't seem to be anything more for me to say. Another mile was tolled off in silence, then:

"Ben wantin' to ask you somethin'."

"I'll be glad to answer it if I can," I said.

"Be them teeth *all* your own?"

My laughing response must have encouraged him for he continued:

"Ben wantin' to ask ye somethin' else, too."

"Go ahead."

"Ain't ye never wanted to git married?"

Fortunately I didn't have to answer this last as, at that moment, a buggy approached us from the opposite direction and both drivers drew up their horses.

"Mornin,' Lem," said the other man.

"Mornin,' Fred," said Lem.

"Powerful dry weather, Lem."

"Powerful dry, Fred."

"Dry as a damned old maid's conscience," continued Fred, and without another word, we both proceeded on our way. But in a moment Lem turned to me with his delicious twinkle:

"I kind o' thought ye'd stick up for yourself" said he.

II.

AND HIS WIFE.

Lem and his wife and I became great friends and I spent a good deal of time at their house. One morning Mrs. Franklin was in a talkative mood and, as her mind darted here and there, her words etched in sharp outline the life in that rural community.

"I had to stay three months in town last winter when Lem was in the hospital and I certainly did miss the telephone. Down there, when you have somethin' to say, you call a number and say it. But out here it's different. We all get together and have a real friendly time. Why, Lil Moore and Mame Brown do their washin' and churnin' and rearin' of children over the telephone.

"But Lil Moore hears too much and what she don't hear she thinks she does. And she gets so mad over things she might better leave alone. She got awful mad last winter when she heard Jim Travis talkin' about puttin' his second girl, the one that's queer you know, away in the insane asylum. "Ellie," she says to me, "Jen Travis ain't no more crazy than I am." "Maybe not, Lil," says I, "but she's crazy jest the same."

She stopped for breath and then: "Frank Brown was awful sick last winter. One day they called me up to come over and help. It was dreadful cold but I hitched up the old mare and started off. Well, that old mare acted mulish from the first. She must have felt spleeny and that bothered her disposition. She'd go for a while and then stop for a while but when we got up by Reuben Lake's house she jest stopped for good. I gee'd and haw'd

(Continued on Page 27)



—Courtesy Scouting

A Rugged School of the Hardier Virtues---

Camping With Old Man Winter

How it's

Done at

30° Below

By

HAROLD M. GORE

Head, Department of Physical
Education, Mass. State College,
Director, Camp Najerog for
Boys, Vermont

to Ponce de Leon's Florida. It's the ski trail of thousands of New England's and New York's winter campers to the North Country—to the Berkshires, to the Green Mountains, and to the White Mountains. They are learning that with proper clothing and equipment and adequate training it is possible for all of us, from eight to eighty, to camp out in the winter—to live out of doors in safety, with comfort and with fun!

—Courtesy Journal of Health and Physical Education

A YEAR ago last winter we looked at the thermometer in front of the White Mountain Camp where we were staying. It registered 28 degrees below zero! We had just been skiing for two hours and a half on the Mt. Washington Carriage Road. A January wind was blowing a young-sized gale around us. Our twelve-year-old son hadn't come back from Pinkham Notch. But there we were, "fair, fat and forty." We had been out exercising in sub-zero weather and we liked it. We had proven we could take it! We were comfortable! We were warm! We were thrilled! We realized that at our age it was still possible to camp out of doors, in mid-winter under arctic conditions, safely, comfortably and enjoyably!

What is this New England discovery of the fountain of youth? It isn't the annual trek of New England's hot house flowers



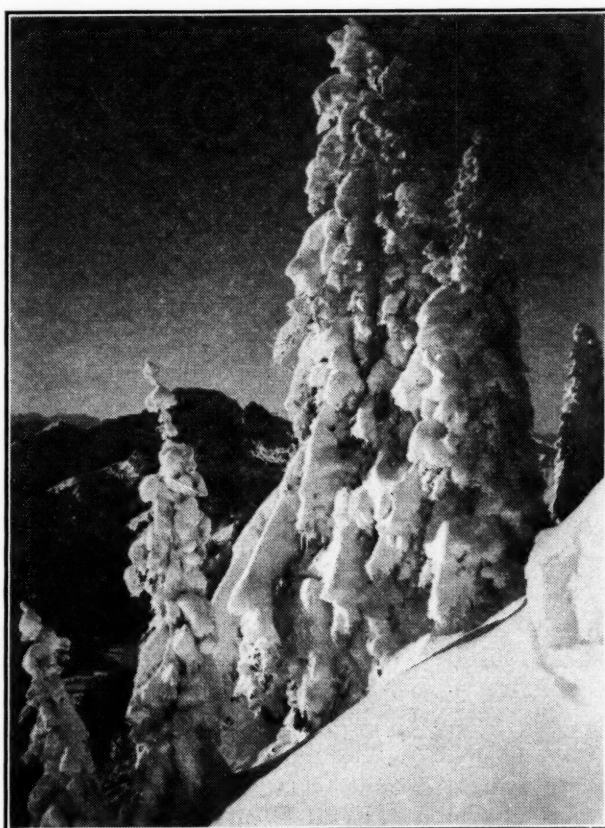
Let us stress again this comfortable business! Camping out just for the sake of roughing it, even in the winter, isn't the answer. The good winter camper plans to smooth it! He plans to have just as many creature comforts with him as possible! The good winter camper (and anyone so inclined can become a good winter camper) learns to dress properly. The beauty of this winter camping game is that it need not be expensive. There is a winter camp outfit to fit any and all pocketbooks.

There are several rather definite clothing principles and essential articles of clothing to be considered in preparing for winter camping. We could start at the feet and work up, or begin with a cap and go down. We are append-



—Courtesy Scouting

—Courtesy Scouting



ing a winter camping check list at the end of this article. Now to consider winter camping clothing as and when each article comes to mind.

Undoubtedly, if there were any one article contributing toward solid comfort when cavorting in new powder snow on the side of staid old Washington, it would be the old red flannels. Yes, sir! Heavy wool underwear is public friend number one of the winter camper! And if they are red the winter camper's comfort is complete. Red just naturally makes one warmer, you know! And when you strip down to your undershirt, there is the old red flannel. New England's fall foliage festivals can't hold a candle to the kaleidoscopic coloring scheme of a group of dyed-in-the-wool winter campers!

Stripping down to one's undershirt suggests that one of the cardinal principles of winter camping is the knowledge of when to put on and when to take off. The avoidance of perspiration and the dodging of chilling resulting from becoming over-heated and wringing wet with sweat is one of the first lessons to be learned. Never let your clothes get sweaty! Know when to take off, strip down, and toss the extras in your ruck sack. In turn, when exercise is over, pile into your duds again. Remember to wear your clothes so perspiration can get out. Shirt-tail hikers make good winter campers.

Lesson number two that Mister Winter



—Courtesy Scouting

Camper learns is that it isn't weight that counts, but layers! Two thin light windbreaks are better than an old woolen sweater or mack-inaw. It's a matter of insulation. A dead air space and successive layers of garments supply this very effectively and may be removed or added as needed.

Outside clothing must be more closely woven to keep out cold wind and to shed water, but never air-tight. The winter camper soon learns that too much clothing is sometimes more harmful than too little.

In selecting fabrics for winter camping clothing the three ideal materials are wool, fur, and feathers. Clothes should be loose and porous. Wool admits air and the air in turn absorbs and carries away moisture.

The winter camper becomes an air conditioner. It's a matter of heat engineering. Avoid constriction at any point. Let production of heat go on uniformly at its highest efficiency, then insulate the product. Prevent heat from being conducted away from the body and you conserve it!

The winter camper learns that if he has adequately covered his ears, hands, tummy, and feet, he is rather well dressed to combat the cold and the wind. There is nothing much better than the current ski cap, very similar to the old teamster's and lumberjack's cap, with visor

and ear-flaps. Visors are quite important. They protect the eyes from wind, flying snow, and glare. In fact dark glasses that were so much the rage last summer may well be a part of standard winter camping equipment.

Speaking of keeping one's ears warm suggests the third rule. It's easier to keep warm than to get warm again

after having become chilled. The winter camper should know how to treat frostbite. However, preventive medicine is the best therapeutics. He just shouldn't ever get frostbitten, unless he is foolish enough to take off his mittens and fix his ski bindings with his bare hands, or gets overheated and wet from sweat.

Hands are next, and mittens is the answer. Next to the old red flannels rank good old-fashioned mittens. And with fillers, preferably buckskin outside with several wool fillers that may be peeled off or put on as the weather or one's conscience dictates. These mittens can rather nicely have long wristlets to keep the snow from percolating inside. Fasten them to your coat by cords or connect them with a long cord hanging around the neck.

Do you remember the old habit newsboys used to have of stuffing newspapers in their budge to keep warm? Or was it General Washington's Army at Valley Forge who stuffed paper inside their coats? Be that as history has it, a newspaper slipped in between layers makes a good chest protection.

The winter camper's feet are important. Shoes must fit. Too large, rather than too small, if you can't get a good fit! One can always fill with another pair of wool socks. And here again we come to layers. Several layers of stockings are essential (and a couple extra

pairs stored in your duffel bag is advisable!)

Much of the following material relative to when to suspect frostbite and how to treat it comes from Fred C. Mills, National Director of Health and Safety, Boy Scouts of America, in his excellent Timely Tips on Scout Protection. Apply the hand, fur, or wool to the part affected until circulation and warmth returns. One of the most important lessons the winter camper should learn is never to rub a frostbite with snow or ice, for that is likely to cause a breaking down of tissue which may lead to infection.

When the weather is cold and the wind cuts your face be on the lookout for frostbite. Check tight shoes and gloves and watch your cheeks, ears, and nose. A silk handkerchief is excellent protection for the face. Remember that it is possible for frostbite to occur without its being known by the person affected, especially in dry cold air or in a high mountain altitude. If you see the ears of your winter camping buddy growing white or a white spot beginning to show on his face, tell him quickly, for that is an indication of frostbite.

If your feet and hands feel wooden and numb, remove shoes and stockings at once, wrap the feet in warm blankets and rub gently with the hands until they regain their warmth. Get out of the wind if possible while doing so.

To repeat: It ¹ —*Courtesy Scouting*

is easier to hold your body heat than to get it back. It is better to prevent frostbite than to have to treat it. Wear woolen stockings, mittens, ear-flaps, and in high winds cover your face with a silk handkerchief. Avoid wearing tight shoes and gloves as you would the plague.

While we are discussing first aid,—in drying

out wet shoes never place them near the fire. It will harden the leather. Make it a gradual process.

Ski boots, as now handled by every sporting goods and shoe store in the snow belt, are excellent. They serve several purposes. They can be used for general hiking, mountaineering, skiing, or snowshoeing. Square-toed, roomy, possibly with steel shank, and not waterproofed. It's the same story: Here the winter camper doesn't want to cover his feet so that there is no opportunity for perspiration to get out. Tight shoes and waterproof shoes tend to freeze the feet easily. The winter camper takes care of cold feet as Dr. DaFoe takes care of his quintuplets. Some campers wear a pair of silk or cotton socks inside of their woolen socks, and also a pair of wraps or leggings around the tops of the boots to keep snow out.

Get your shoes large enough to permit wearing two pairs of socks. Allow a half size larger in length and two letters in width over your street shoes. Russian peasants wrap their feet in straw to insulate them.

Ski pants are good. Zippers are recommended on as much of your equipment as possible. We have found dungarees excellent—reasonably snow-proof and wind resistant, they are comfortable and loose around the knees. Avoid tight pants or knickers that bind the knees.



Freedom of action and circulation is essential. Breeches should be loose (any long pants will do if slit up the leg so they can lap over). Get them long in the legs, full in the seat, and large enough around the waist to give freedom to clothes underneath. And here we must add suspenders. Winter campers and skiers have brought the suspender back into its own. For freedom of action, ventilation, and for comfort, the suspender has no equal. The well-dressed winter camper has taken three utilitarian pieces of clothing from the fireman—his red flannels, his suspenders, and his dungarees!

A wind-proof, rain-proof parka is the best top wear. They are light and serviceable. Coats should not be lined and should be roomy enough so you can wear a layer under them.

We cannot go into ski equipment at this time. Let it suffice to say that winter campers should take ski equipment, and this includes skis that fit, with adequate bindings, poles, boots, and a tackle bag with repair kit.

Properly clothed the winter camper must also carry his shelter, his bedding and his food. We like the rucksack, but adherents of the basket, packboard, or packstraps can winter camp just as effectively with their particular type of carrier. The essential requirement is handiness. All equipment, all cooking, and all sleeping material should be selected with the consideration of cold weather first. Short cuts and the least amount of exposure to the elements must always be in mind. For example, carry parboiled potatoes instead of raw potatoes, zippers instead of buttons, and sleeping bags rather than blankets.

Sleeping bags are really quite essential, particularly if the winter camper has any long carries on his trip. A two-and-one-half pound wool sleeping bag will do the work of four heavy blankets weighing fourteen pounds in zero weather. Two sleeping bags, one used as a filler, will allow the winter camper to sleep comfortably in the snow.

On the matter of shelters we string along with A. T. Sholey, Campsite Inspector, New York State Conservation Department, a great wilderness camper, in stating that lean-tos are the best, most serviceable, and easiest for winter camping. Carry your own balloon silk tent or tarpaulin (if you are sleddin' in) and throw up a lean-to with it. Or build a lean-to from a fallen fir tree. Basil B. Wood, B.D. of the State College in Amherst, has a high-fire shel-

ter that lends itself to winter camping, equipped with an altar fire permitting cooking inside and allowing smoke to go up and off the overhang (which does not angle down as in the usual Adirondack lean-to). This allows the winter camp family to sleep and eat around the fire protected from the weather.

Mr. Wood, a real bug on duffel, tells the story of a camper who landed in a North Country camp one winter night without blanket or roll. He cut enough browse to make a bed, then enough more browse to get over him, and covering that with a borrowed tarpaulin, he crawled in. As soon as his body had heated up this sleeping bag, well insulated with balsam browse, he had to open up the tarpaulin and cool off, even with a forty below temperature outside. Again this intelligent use of body temperature comes in, and with your sleeping bag, with a cover to keep it clean and dry, you must allow in turn for evaporation to get in its work; otherwise we get the cold, damp, four A.M. chill, worse things than which there just ain't, and there isn't much left to do but get up and stoke the fire and wait for morning.

Having learned what to wear, what to take, what shelter is necessary, and what bedding is required, there is the matter of eating and then the question of training. Winter camp cookery is not too different from summer camp cookery. The matter of fires is important. The winter camper usually has to build one fire in the snow and then watch it disappear to learn how to plan a firm foundation for his camp fire. Wood may be somewhat damper at times, and in cold weather short-order cooking, at least on the trail, is more permissible. However, it goes without saying that winter camp meals should be balanced, adequate in quantity, and with plenty of calories. Hunters' stew, barbecues, game suppers, slumgullion, oatmeal, coffee, and even tea are winter camping stand-bys.

Now a word as to training: No winter camping should be undertaken without preliminary training, planning and practice, both to get physically in trim for the rigors of living out of doors under arctic conditions and also in the techniques of life in the explorer manner, which demand proper clothing, taking off and putting on, handling skis, packs and packing, and sleeping bags.

We recommend that young or old have several sessions, first in just talking about this

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The Group Work Process in Camping

Social Controls in Camps

By

LOUIS H. BLUMENTHAL

Past President, Pacific

Camp Directors Association

EDITOR'S NOTE.—This discussion of Social Control in Camp is the third installment of Mr. Blumenthal's work on the Group Work Process in Camp. The next installment will appear in the January issue.

PART I.

CAMP is a self-contained, integrated community, partaking of the nature of all communities with their cohesion, common purposes, traditions, customs, organization and control. Camp is life in microcosm. The forces of control operative in camp are much like those in society.

By social control we mean those systems of organization, customs, traditions, and other socially accepted procedures which society uses to influence its members. It is a highly complex apparatus, a device, if you will, which is a dynamic force for converting diversity into unity; manyness into singleness. Throughout history, any number of forms of control have developed out of need. Custom, convention, law, education, religion, public opinion, ceremonies, rituals, taboo, art, music, were not developed from a blue print. They evolved.

There is always need of authority and control wherever there are any number of individuals in a group, remembering again that authority does not necessarily nullify democracy. In those groups where cooperation is more complex, where there is a greater variety of personalities and activities, control is all the more necessary. The more pieces in a jigsaw puzzle, the more effort and direction required to put them together. The jigsaw puzzle is a good example of unity created out of diversity. We strive to effect the required contact among the pieces to create a united whole. In the same way, in camp, the leader manipulates the various forces in camp, the campers, and the activities, until these become integrated and adjusted to each other and to the camp unit.

Every member of a community is subject to any number of restraints. Individual initiative and inventiveness come into conflict with the requirements of society. Rules, regulations, formal organization, whether in camp or in society, tend to be a curbing influence on the

individual. Even though we recognize the need for order and organization, we are irritated by the restrictions they impose on us.

Social organization makes it possible for the individual to function. It is a deliberate plan, a conscious and reasoned out method of achieving order. On the other hand, many of our attitudes, our ways of behaving, our impulses and habits are opposed to organization, and when blocked by organization, issue into conflict with it. Let us cite an example of this at camp. It is the common practice in the city for a youngster, who acquires spending money, to keep it in his possession and spend it as he sees fit. This is his customary way of acting. In the social organization set-up at camp, that same youngster is required to deposit his money which he can withdraw from the camp bank under certain restrictions. That regulation, where it is used, is an irritant to him and he doesn't like it. There is conflict.

In camp, an educational agency, we are concerned with how these forms of social control are used. The state, by the large, is not as yet concerned. As far as the state is concerned, a man transgresses the law, is arrested, tried, and punished according to a penalty fixed by law. The subjective phases of delinquent behavior, as revealed in psychological and psychiatric examinations of the wrong-doers, do not materially carry weight in the scales of justice. Punishment, revenge, deterrents, are the ends, and not treatment. Camp, in early days, imitated society in this respect. It was called strict discipline.

Camp, as a social organization, is more interested in treatment. Its concern is two-fold. First, it must effect law and order, and second, it must train the individual in the art of social adjustment. One of the difficult tasks of camp is the achievement of a harmonious relationship between the individuals in it, and the various groups in it. It is a challenging task. It is difficult enough in society where so many

conflicts are resolved by war, strikes, lawsuits, or arbitration.

One objective in camp is to decrease the need of arbitrary social control. It aims for control that proceeds from within the camper. It aims to rely on the camper and his understanding of why regulations are needed. It trains him to participate in the making of camp laws. It believes in government *in* the campers. "Government," says Lippman in *Preface to Morals*, "is *in* the people." Without cooperation of the people, laws are nullified. Witness prohibition laws. "The United States Government," he states, "couldn't cope with smuggling unless the jewelry merchant in America were interested to the extent of maintaining private agents in Europe to watch out for and report all those individuals planning to violate the law."

Society has developed a certain protective philosophy as an instrument of attack on the individual who stands in its way. It is crystallized in words so coined as to convey intense criticism and condemnation. Such words as "shysters," "yellow," "slacker," convey summary charges against which many people wither. They have a tremendous effect towards control. A similar protective philosophy operates in camp, but camp tries to control it. The harm done may be quite serious. The word "sissy" hurled at a sensitive boy is more of a damaging than a corrective force. Camp leadership projects itself into the situation at that point, however, in an effort to modify those influences which have led to such a characterization. However, a certain amount of control through words may serve with constructive effectiveness. To some boys, under certain conditions, the word "quitter" becomes a stimulant to action. It may be a beneficial corrective.

There is a further difference between society and camp in social controls. Society always awards its prizes to the select few. In newspaper accounts of exploits, the names of the leaders are publicized and heralded. In camp, we try to make it possible for everybody to achieve and to be recognized.

In all forms of social organization, the leader always has a tendency to develop a vested interest in his institution. The exercise of continuous and successful leadership creates an enlarged sense of private ownership. The leader, the executive, if he lacks a sense of humor, unconsciously conceives of his agency as per-

sonal property, and, as such, subject entirely to his control. All changes must coincide with his wishes. There is this resistance to change. Objectives become eclipsed by this self-enlargement. That is why sometimes a change of staff members, who have succumbed to this delusion of ownership, is wholesome.

Camp requires a more effective form of social control than the community at large. This is so because, in the first place, there is always that painful sense of responsibility to children who are not our own. We have frequently heard it said, "I must be doubly careful. They are not my own children." The interesting thing about this is that parents are more than doubly careful about their own children. Secondly, there are the many hazards inherent in the physical conditions under which camp operates; the great open spaces, deep forests, rugged mountains, lakes and rivers. Then there is something about the intensely close, face to face, twenty-four-hour-a-day association of director, counselor and camper that produces a tension peculiar to camp. Close, continuous association irritates. Irritations break forth into moodiness, antagonism, disloyalty, cliquishness. Pent-up feelings explode. Further, there is that dualism of work and play in the camp setting. In an atmosphere of joy and fun, the staff member must work—omitting those times when work is fun, as it should be in camp. The frustration this generates gets him into difficulties. He lapses into laxity, neglects his duties, and becomes resentful at reminders about his contract. Then, again, camp must with rapidity build up a sense of community life. It literally has to be done over night, particularly in a short-term camp. We have to move fast. Camp is a new way of life for many counselors; a new experience for many children. It is a new form of association, living with other children, utility men, cooks, counselors. At the outset it may be bewildering.

The laws, taboos, rituals, ceremonies, and all these social forces, projected into the group, are required to make life livable at camp. These will be discussed in the next paper.

PART II.

We have discussed in a rather abstract fashion the existence of certain social controls which are operative in society and camp. In a way, these can be viewed as brakes which have been created by society for its preservation

and protection. Let us see how, in camp, some social controls work.

The center of the social control may reside in any number of individuals in camp. Campers gravitate to the staff members in whom they have confidence, to those on whom they feel dependent, as well as to the leaders who make possible the satisfaction of camper desires and interests. From these leaders, to whom they are emotionally attached, campers will acquire such camper attitudes as loyalty or disloyalty; cooperation or non-cooperation. The ideals of the camp, the interest in the program are contagiously transmitted. Campers will follow the lead of the counselor they like, even though the activity may not be entirely interesting to them.

This unprogrammed transmission of camp ways of behaving, points to the high importance of selecting, as staff members, those who are emotionally mature; those who can maintain their equilibrium in the face of the admiration and attention showered upon them. Every member of the staff, director, counselor, utility man, doctor, nurse, cook, secretary, are all potential centers of influence for good or evil. Their integration with the camp policies and points of view—a major task of directors—can harness and direct their influence in the direction of camp unity.

The mere holding of an official position of leadership does not necessarily influence personality or behavior, except on the surface. The title of camp director, in itself, does not make *him* the center of control. It is questionable whether he can become an effective point of influence when removed from active participation in activities with campers, or when isolated because of pressure of administrative routine. While the children may listen most carefully with respect to the suggestions of the director, it does not necessarily follow that his words, even though vested with the prestige of position, will carry more weight than those of a tent counselor. Where there is conflict between director and counselor, it would seem inevitable that the campers would turn to the one with whom they have had pleasant and helpful associations. The director becomes a greater control factor when he more frequently shares experiences with campers.

The camp director must be aware of the official and unofficial centers of control. He must know who, in camp, exercises great di-

recting influence, and acts as a magnet attracting campers. Particularly, in a small camp, the cook can, for example, exercise influence, and can, in many instances, successfully transmit a camp point of view to campers and counselors. He can be an unofficial intermediary. After all, the children look to him for the "eats," and sing his praises in frequently heard "cookie" songs. Campers are drawn to him if he is an agreeable person with a genuine liking for children.

The swimming counselor, who has made himself a real leader in the group, has the power to interest or disinterest campers in crafts, dramatics, or other activities. The group will follow him because they admire his physique, his swimming expertness, his ease in the water, his skill at lifesaving, his record on the swimming team at college. On him they depend for a sense of security in the water. They will follow his lead and his suggestions. Riding counselors appeal to campers if they radiate romance, the spirit of adventure, courage. And so packers, utility men, nurse, and doctor can, because of the appeal they have for campers, become centers of social control.

Law operates as a social control in camp. We conceive of law as the formulation of agreed-upon rules of behavior. In camp, laws have developed out of experience of the past. We call them rules and regulations. These should be concise and clearly understood ways of individual and group behavior. It is essential to point out to campers how these rules have grown up out of the needs of camp, and the experience of campers for years back.

Laws applying to the counselor are stated in his contract. The agreement must be clear, concise, and understood. It should clearly state what is expected of the counselor, what his duties, responsibilities, and privileges are. Conflict arises in ambiguity or inadequacy of details. Signatures seal an agreement between camp and counselor, and so make the contract an instrument of law.

This is not to say that camp is entirely run by law. The fewer laws, the better. More government in the camper is better than more government for the camper. There are, however, certain laws which are, because of the camp situation, quite arbitrary and autocratic. The prohibition against leaving the camp ground without permission, or that against swimming

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The History of Organized Camping

Spread of the American Camp to Other Lands

By

H. W. GIBSON
Past President, American
Camping Association

EDITOR'S NOTE.—This is the concluding chapter of Mr. Gibson's excellent work on the history of organized camping in America. The series began in the January 1936 issue and has continued throughout the year with the exception of the October issue.

CHAPTER VIII

The summer camp with its International campfires of Friendship may yet become the training center in world cooperation, the place where high-minded youth may be marshalled for worthy social ends and the cultivation of world brotherhood among all people, everywhere.

EVERY age presents some mark of progress in the art and habit of living. In our own age such progress is found in the fact that people have moved out of doors. Living out of doors in an organized way for boys and girls began in America in 1861 when Dr. Gunn laid the foundation of what is known as the organized camp and the story of its spread and its capture of the youth of other lands like a romance.

Students from foreign countries who were attending American colleges and universities visited American organized camps for boys and girls during the summer vacations, some of them serving as counselors, and they became impregnated with this new camp idea. Upon returning to their native land, they introduced it to youth who readily accepted the new American way of living out of doors, which resulted in many camps being organized according to New World standards but blended with the best of the Old World traditions.

The Spartan System of Education

If we go back far enough in the history of education it will be discovered that there is similarity between the education of Spartan youth and the program carried on in the modern progressive organized camp. This fact is clearly proven in an article written by Willis Tate, entitled "Is Camping All Greek?"¹ Mr. Tate skillfully compares the methods used in the Spartan system of education with the methods used in modern organized camps, such as

the boy being taken from the care of his mother when seven years of age and put in charge of assistants to the paedonomus. "The boys were cared for at public expense; they slept in public barracks; they ate at common tables; they assisted in supplying the necessary food; they hunted wild animals; they participated in the choral dances of their religious ceremony." The ancient Greek, Plutarch, tells us that "he who showed the most conduct and courage amongst them was made captain of the company."

Spartan boys were required to learn to ride, to swim, to engage in athletics and participate in games. Their activities were organized to build up social control. No lounging spectators were permitted—every boy participated. "However, even with the grand experience of living together and learning to work as a part of a unit, a certain element of modesty is attributed to the Spartan boy, and they are renowned throughout history for their manners. 'When they went along the highway, they kept their hands under their coat and walked in silence, keeping their eyes fixed on the ground before their feet . . . they were as modest as a girl. When they came into the mess-room, you could hardly hear them even answer a question.'"

In many respects the modern organized camp parallels the Spartan system of education, and it is interesting to read a forty-four page mimeograph copy of a Camp Manual for Leaders, prepared by L. W. Riess for use in the Greek National Y.M.C.A. Camp Pelion, and discover that in the very land where the Spartan boys experienced this highly organized educational system, there is now being conducted a modern organized camp. The following is quoted from one of the camp letters sent to an American leader of boys, from Herbert Lansdale, a graduate of Oberlin, and the National Y.M.C.A. Secretary for Greece: "How would you like to be in a summer camp in sight of Mount Olym-

pus, around which center so many stories of the old Greek gods? The summer camp of Saloniki is right at the foot of that famous mountain. It is the first camp in Greece and Greek boys like it. They are learning to live out of doors much as American boys do in the summer time."

Twenty-five years ago—1911—the American organized camping movement was carried to other lands by the Young Men's Christian Association. The organization which pioneered the movement in America again was the pioneer of the movement in other lands. The progress of the movement reads like a romance. Without attempting to arrange chronologically the organized camps in foreign lands, perhaps we can best understand the influence of this American movement in establishing new attitudes in world friendships and in the setting up of new standards in health, leadership, and character, by relating actual experiences gleaned from the mass of literature before me.

First International Camp

In 1925 about one hundred boys between sixteen and nineteen years of age, from eighteen different nations—healthy boys of Asia, America and Europe—gathered on the shores of Lake Neuchatel, Vaumarcus, Switzerland, for the first International Camp, under the leadership of the World Committee of the Young Men's Christian Association.

At the last campfire, held on the Sunday night, a Fire of Friendship and Service was lighted. It was a memorable moment when, carrying the flags of their respective countries, the representatives of eighteen nationalities came to the center and made their contributions to the "Fire of Friendship," and while standing there, were reminded that the special privilege they enjoyed was desired by and should be shared by others.

Each individual camper then came forward and, producing a stick on which had been carved the initials of the nations present, lighted it at the fire, thus symbolizing his desire, in harmony with Christian loyalty, to pass on to others the spirit of Friendship they had so happily experienced. They then repeated together the following:

"We leave this Campfire, conscious of the differences, but with a wider vision of Christian fellowship and a deeper faith in God our Father, and determined to work for peace and good-will among men."

Switzerland, whose soil cultured many peace conferences, thus again was the country to first witness a new movement which has grown to sizable proportions and wielding a mighty influence in challenging youth to forget self-interest and national horizons and to envision a world of friendly men.

The Movement Spreads

In 1926 the International Camp was held in Helsingfors, Finland, and in 1927 one in Windsor, England, as well as at Szigliget, Hungary. In 1928 a number of camps were conducted: the first near Vizby, an island of Gotland, Sweden, August 2 - 10, for the boys of Northern Europe, the second at Vaumarcus, Switzerland, August 13 - 21; also camps were held in Germany, Holland, and for the first time in the Far East where the Fire of Friendship was lighted on one of the beautiful islands of Japan. Around that fire gathered the boys of the Pacific. During these four years 700 older boy campers, representing 40 nations, spent 51 days of camping in six different camps—all operated upon the American plan of organization. All of these campfires were lighted with torches brought from the first fire lighted at Vaumarcus.

In 1929 the International Camp was held at Wernfels, in an old castle, near Nuremberg, Germany. One hundred and fifty boys from fifteen nations lived together for a week. In July of this year a camp was held in Vuzen, near Nagasaki, Japan.

In 1930 International Camps were conducted in Denmark, Czechoslovakia, and Scotland. In 1931 the youth of the world, after a long trek, assembled in Toronto, Canada. Upon adjournment, 250 Y.M.C.A. camps in the United States and Canada entertained the 147 foreign boys as camp guests. Over 80,000 American boys participated in raising the fund to bring these boys from other lands to their camps.

In 1932 the movement spread to India where on Christmas Eve boys whose homes were in twelve great areas—from Australia through India and Europe to Canada—sat around the campfire in Mysore State, India. They spoke ten tongues: their religious faiths were Hindu, Buddhist, Mohammedan and Christian. It was the high point of a week's fellowship in the Y.M.C.A.'s first International Camp for Older boys of the Indo-Australian area. During the

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The Camping Magazine

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1937—A YEAR OF FULFILLMENT

While dividends, bonuses, and shared profits are bringing untold joy, and industry is looking forward to a 1937 of comforting prosperity, the world of camping is also facing the new year with unparalleled hope, zest, and complete confidence that this year will go down in history as the beginning of a new era of accomplishment.

In the background of this expectancy is Mr. Walter P. Chrysler's wise and generous gift in creating the Chrysler Fund for the support of the educational program of the American Camping Association. More specifically, however, it grows out of the well-conceived plan of research and the very promising machinery for its accomplishment, set up by the Executive Committee of the American Camping Association.

The Executive Committee is to be congratulated in the selection of its Coordinator of Studies and Research. Mr. Hendry not only brings to the National Office a complete train-

ing in social and educational research, in scientific techniques, in educational theory, and in group work, but withal is a practical camp administrator, familiar by first-hand experience with the problems with which camp leaders find themselves in conflict. No less a set of abilities would qualify a man for this important position.

Furthermore, the Executive Committee has shown rare wisdom and foresight in setting up a Research Committee of men and women of national prominence in the various phases of camping and in related fields to block out the research projects and to work with and advise the Coordinator of Studies and Research. No one man, however gifted, or however varied his capacities, could alone fulfill completely the demands of this position. The manyness of the problems and their innumerable ramifications transcend the experience of any one individual. To call upon one man to guide the destiny of this new research enterprise would jeopardize its scope, and open the way for its domination by a particularistic point of view.

Faced with the blocking out of a five-year program of research, the Research Committee has wisely chosen to devote the first year to a survey of the problems needing investigation. In other words, the first research problem will be to discover the problems needing research. And to accomplish this the Committee is going directly to Mr. and Mrs. Practical Camp Director and to his and her campers to determine the phases of camping which, in their minds, need greater analysis and scientific investigation.

Such an approach, under the supervision of these well-qualified individuals, cannot fail to bear fruitful results.

It is, therefore, with a sense of thankfulness for rare good fortune, and a feeling of renewed hope for a camping movement perfected beyond our wildest dreams of a few years back, that all camp leaders face the glad new year.



Merry Christmas

The History of Organized Camping

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same year camps were operated in Poland and France.

In August, 1933, more than one hundred boys of high school and college age from Korea, Japan, China, Siam, India and the Philippine Islands, met in the Philippine Islands for a week of fellowship and discussion. Norway and Switzerland also conducted camps during this year.

In 1935 the camp was held in Norway, near Osla, and in 1936 at Hatfield Park, the country seat of the Marquis of Salisbury, near London, England.

For eleven summers boys of all nations transcended racial and international difficulties over the wash-basins in these camps, which have been described as a Babel of Tongues amid a Tower of Friendship. The language difficulty, however, in gatherings of this kind, is not as difficult as at first appears. Boys soon discover that they can enjoy fellowship with each other even though they have difficulty in exchanging ideas without an interpreter.

Camp Knows No National Borders

There are two camps on the border between Czecho-Slovakia and Poland, at Suchahora on the frontier. A century-old feud existed between these people. It is sunset. The boys of both camps meet at the border. Each camp's standard-bearers proudly carry the national colors. Bloodshed? Ah, no! The standards were exchanged as a token of trust and fellowship; the boys then gathered around a common campfire, after which a group of Polish boys crossed over into Czecho-Slovakia and were for four days guests at Camp Orava, situated under the shadow of the ancient Orava Castle. Eight of the Czecho-Slovakian group then returned the compliment by paying a visit to the boys of the Polish Camp.

To seal and strengthen improved Polish-Danzig relationships, the Hitler leaders in Danzig one summer agreed with Poland on an exchange visit of boys. A group of twenty Danzig-Hitler boys was quickly organized to go to Poland and spend ten days in a boys' camp. The Polish Government chose the National Boys' Camp of the Y.M.C.A. at Mszana Dolna and invited the Y.M.C.A. to be host. Campers and visitors were treated to the heartening sight of the Polish flag, the Danzig flag and the

Hitler swastika flying together from the camp flagstaff.

Ambassadors of Good Will

At Camp Perry on the Black Sea there occurred a most striking incident of international friendship. It happened during the swimming period, near the close of the camp. Mehmed Bey, Turkish physical director of the Normal School in Angora and a new hand at swimming, had gone in over his head in a bit of current. He yelled for help and Mike Sterghiades, the Greek swimming director, jumped in and pulled him out. At the supper table that evening, Mehmed acknowledged his debt of gratitude to Mike by telling the boys the whole incident, and getting up from the head table he walked the length of the big dining tent to embrace Mike, kiss him, and shake his hand most warmly. The crowd broke loose in a mighty applause. Many similar incidents are recorded where campers became ambassadors of good will.

In 1925 the author was invited to write an article for *The Sphere*, a magazine published in Geneva, Switzerland, and published in French, German and English, on the subject of "How to Organize a Boys' Camp." It was a Camping Number and in addition to this article there was one by E. M. Robinson of New York on "A Needed Emphasis in Camping"; also one by L. K. Hall, at that time Boys' Work Secretary of the Chinese National Y.M.C.A. Committee, now Dean of Boys' Work at Springfield College, on "Y.M.C.A. Camps in China." These articles contributed to the establishment of camping standards by providing a literature, though elementary in character yet dealing specifically with accepted camping principles.

Camps for Japanese Girls

Uradomi is a girls' camp conducted by the Japanese Mission of the American Board, and the following is quoted from the *News Bulletin* for October, 1929: "What is Uradomi? It is a camp where each summer different groups of students gather for conferences, recreation and devotional meetings. Six camps were held during 1929. 'The beautiful beach, the sunset across the water, the old pirate cave, the rocks of Kamogaiso, are memories that come back again and again,' writes one of the campers. Another girl writes: 'I can never forget the life in middy and bloomers, the sound of the whis-

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ON THE TRAIL OF NEW BOOKS

Playgrounds—Their Administration and Operation

Edited by George D. Butler (New York: A. S. Barnes & Co., 1936) 412 pages. \$3.00.

Little has been available to date on the methods and problems of playground administration and operation, and consequently this sizable and complete volume on the subject is timely and significant. It has been prepared under the guidance of the National Recreation Association and bears that organization's brand of approval as representing the best thought and experience in this field. It is of vital importance to all dealing with the administration phase of play and recreation.

The book has been designed to meet the needs of three groups: (1) administrators of recreation, (2) playground leaders, (3) colleges seeking a text for playground courses.

The book is divided into five sections:

1. The Playground Plant
2. Leadership
3. Activities and Programs
4. Administrative Problems
5. Problems of Operation.

—B.S.M.

Modern Methods in Archery

By Natalie Reichart and Gilman Keasey (New York: A. S. Barnes & Co., 1936) 145 pages, cloth. \$1.50.

So prolific has 1936 been in books on archery that at first blush one is inclined to wonder what justification might be offered for bringing forth the present volume. Yet one has but to finger through its pages to find reasons aplenty. Here is *modern* archery—a book on the system of shooting that has been responsible for the phenomenally high scores produced in recent archery tournaments.

The authors champion the "Spencer System" of shooting which is the newly heralded relaxed or natural method. This system emphasizes a shooting position as free from tension and strain as possible. The unquestionable improvement in scores by leading archers who have accepted this doctrine of naturalness is proof sufficient that there is merit here. The present volume, therefore, will be of equal interest to the novice and the expert. Certainly it is indispensable to the teacher of archery.

Miss Reichart is instructor in physical education at Oregon State College and Mr. Keasey, two times champion of the national archery tournament, is instructor in archery at the same institution.—B.S.M.

Ropework—Knots, Hitches, Splices, Halters

By Jones M. Drew (St. Paul: Webb Book Publishing Co., 1936) 66 pages, paper, 50c.

This is a handy little manual, clearly illustrated, covering the methods of tying all standard knots and hitches, of splicing rope, and of making rope halters. There is a chapter devoted to a discussion of kinds of rope and the handling of rope. It contains information and describes skills that all campers should possess; it will be of particular interest to Boy Scouts and 4-H Club members; it will be useful to amateur sailors, farmers, and in fact to all who are called upon to handle rope in any way.

Bulldog Sheila

By T. F. W. Hickey (New York: Henry Holt & Co., 1936) 276 pages, cloth. \$1.75.

Here is as exciting and gripping a yarn for girls as one will find in many a day. Being the adventures of a school girl, it presumably is designed for school girl readers, but this adult male put in an altogether delightful evening with it and will vouchsafe that anyone, young or old, will treat himself to many a laugh and constant excitement if he allows himself to make the acquaintance of Sheila.

Sheila had always admired Bulldog Drummond, so when she and her aunt were inexplicably locked up in the cellar of their apartment one night and inexplicably released, when strange packing cases began to appear and disappear, when the maid upstairs kept getting in the way, Sheila resolved to imitate her hero and investigate. And when she found the answer—well, more things happened.

There is not a dull moment in this tale. It is a strong yarn and cleverly told.—B.S.M.

Common Woodworking Tools—Their History

By E. M. Wyatt (Milwaukee: The Bruce Publishing Co., 1936) 67 pages, cloth, \$1.00.

We use the axe, the hammer, the saw, the chisel and the plane without giving a thought to the power these simple tools place in our hands and how helpless we would be without them; without meditating on the long and painful process of evolution by which primitive man developed these elemental necessities of life as we know it. Surely every boy in manual training and every camper in campcraft and woodcraft groups should know the interesting story of the development of each tool he uses as Mr. Wyatt portrays it in this fascinating little work. The result will be a greater respect and reverence for tools. This is good stuff for the craft and manual training teacher—it will serve to brighten up and add interest to his classes.—B.S.M.

The History of Organized Camping

(Continued from Page 21)

tle which you blew, and vespers on the rock.' ” The program for the day reads like the program of an American camp beginning with flag-raising and ending with the familiar taps.

The High School Girls Camp was typical of that age group. A camp father, Mr. Hirata, was responsible for the program and the article describing this camp adds that “had he not been the easy-going, happy-go-lucky camp father, he would have been worn out by his twenty-three camp daughters, who were up at six o'clock every morning and on the go with one thing or another until nine o'clock at night.”

Uradomi was the parent of several other camps in Japan, one of which is at Lake Toya in Hokkaodo. This camp is for boys. Another is Imaharu Camp for Girls under the leadership of Mr. Takenchi, a teacher in the Matsuyama Girls' School, and is located on Island Sea at Imaharu.

In 1929 Mr. Leeds Gulick (son of Dr. Sidney Gulick), who is connected with the Japanese Mission, while on a furlough to America, visited and studied in detail the workings of the following American Camps: Aloha, Aloha Hive, Camp Bob White, Camp Maqua, Hanoum, Lanakila, Neshobe, Pemigewasset, Wohela, and several Y.M.C.A. camps. The *Bulletin* states “through the contacts formed at these camps it is hoped in the future to have an exchange of letters among campers and that other activities of mutual interest will transpire. It is ever the aim of the Camp Committee to keep the camps in Japan up to the standards set by the camps of America.” Mr. Gulick not only did this practical work but he took a course in camp supervision in Chicago, his term paper taking the form of a plan for the training of leaders, both foreign and Japanese.

In further confirmation of the above statements made in the *News Bulletin*, the author called upon Mrs. Edward L. Gulick, aunt of Mr. Leeds Gulick, for additional information. She said that the camps were fine examples of high-grade organized camps, and that letters are exchanged each year between the Aloha Camps and the Japanese camps.

English Visitors Study Camps

The Camp Directors Association in 1926 accepted a suggestion from the English Speak-

ing Union of Great Britain that a representative of the Union be sent to America to study the organized camp. Miss Muriel Holding, a teacher from England, was the guest of the Association and visited a number of camps in the East.

Miss Olive Wright, captain of English Girl Guides, a woman who had camped with her girls in Denmark and France, was the guest in 1927.

The 1929 guest was Hon. Mildred Lowther of London who visited camps in the middle west. Her impressions of her visit and also an account of the English camps, is given in *Camping* for November, 1929.

Miss Kathleen Daniels, English Girl Guide and head of Camping for the Western Area, was the 1931 guest. Her visits were confined to camps in the eastern area.

The guest in 1932 was Cynthia Mary Stocker, a representative of the English Girl Guides. She spent six weeks, visiting ten different camps in New York State and New England.

These official visitors from England created a fine spirit of fellowship between the camps of the United States and of England.

Denmark Boys in American Camps

In 1928 one hundred Danish preparatory school boys under the leadership of Sven O. Knudsen, visited several American camps and received their first glimpse of the organized camp and saw American boys at their best, in the great out of doors of America. The year previous, one hundred American boys under the same leadership visited Denmark where they were entertained in the homes and lived the life of the Danish families. This inter-visitation has been carried on between the youth of different nations, but is not a direct result of the organized camp movement.

World Friendship Through World Tours

The initial tour of American boys to Europe was made in 1924 under the leadership of J. A. Van Dis, a secretary of the International Committee of the Y.M.C.A., and a camp director of long experience. The International Committee sponsored the tours, the objective being “to promote the idea of world outlook and world brotherhood among the boys of the nations of the world.” This first party was limited to twenty boys, 16 to 18 years of age. Ten weeks were spent in visiting England,

France, Belgium, Holland, Norway, Sweden, and Denmark.

The success of this tour was such that each year until the present time tours are conducted, including a "camp special" which includes a stay in the International Camps and other camps in different countries.

Space does not permit a history of the Jamboree conducted by the Boy Scouts, at which many thousand boys from all parts of the world gather for demonstration of the excellent constructive work carried on through the Scouting program. Some idea of the value of such an event may be obtained from the Jamboree held in 1933 at Godollo, Hungary, when 30,000 boys from thirty-seven nations shouted the word "Brother" in thirty-seven languages—"a babel of sound from a unity of thought."

Private Camps in Europe

Most organized camps in Europe are conducted under the auspices of institutions and organizations, but in 1922 the private camp was initiated in France by Maurice C. Blake, a graduate of Dartmouth College and Oxford University, whose Camp Bourget is located on Lac du Bourget, at Tresserve in eastern France. The camp was for American boys.

The McJannet Camps on Lake Annecy, Talloires, in the French Alps—L'Aiglon for boys and Alouette for girls—conducted by Donald Ross McJannett; Camp Neuvic for girls, Neuvic-sur-l'Isle, Dordogne, France, directed by Henry A. Dresser and Capt. P. H. Chadbourne; Camp Diviko for boys, St. Prex, Lake Geneva, Switzerland, directed by Dr. Hans Walter, were the pioneer private camps imported from America to Europe and adapted to meet European conditions. The McJannett Camps are the sole survivors of the above group.

Countries in Which Camps are Established

The following countries now have organized camps conducted upon the American plan: Argentina, Australia, Bermuda, Bulgaria, Burma, Brazil, China, Chile, Cuba, Czechoslovakia, Denmark, Egypt, England, Estonia, Finland, France, Germany, Greece, India, Italy, Japan, Korea, Latvia, Lithuania, Manchuria, Mexico, Norway, Philippines, Poland, Portugal, Porto Rico, Roumania, Sweden, Switzerland, Turkey and Uruguay.

In brief form we have shown how this great camp movement has spread throughout the

world. In this movement is the challenge of the future, for the future lies in the hands of Youth. Truly, President Charles W. Eliot of Harvard University, uttered a great prophecy when he said at the Boston meeting of Camp Directors in 1922, that "The organized summer camp is the most important step in education that America has given to the world."

Program of Research and Studies

(Continued from Page 7)

conference will be invited persons who have special interest in and knowledge about such matters. The primary purpose of such a conference will be to review the problems that have been discovered and listed growing out of the steps previously mentioned, to fill in any gaps that may exist, and especially, to help in the formulation of a procedure by which to study the problems thus outlined.

VI. It is recognized that the program of investigation and inquiry which will be developed as a result of these exploratory steps will take different forms. Some of the work can be carried forward through carefully planned and guided discussions in local Sections; other parts of the program can be pursued cooperatively by a few geographically related camps undertaking some specific problem to study. Other problems, again, may be of such a nature as to require a survey type of investigation, city wide, county wide, state wide, or regional in character. Other problems will involve the most intensive type of research demanding highly refined technical instruments to guarantee valid and reliable results. Still other problems may need to be approached by setting up experiments and laboratory situations. It will be seen, therefore, that an important function of the research committee and of the technical advisors who are consulted, will be to determine the appropriate methods and techniques for specific types of problems.

VII. The exploratory inquiry called for obviously requires a full twelve months to complete adequately. It will be possible to hold several meetings of the Research Committee, particularly for those members who are close to Chicago, between now and the annual Convention in February. A full meeting of the Research Committee will be held in conjunction with the Convention, to allow sufficient time for thorough discussion and creative thinking.

Group Work Process

(Continued from Page 17)

without supervision are samples of this type of rule.

Like all laws, unless camp rules are enforced with speed, fairness, and impartiality, they lose their effectiveness, and tend, under these conditions, to engender a demoralizing and cynical disrespect for all regulations.

Society always employs education as an instrument for indoctrinating youth, and for transmitting to youth its heritage. However, the emphasis placed on education as an instrument of control should not blind us to the need for emphasis on the necessary constructive changes in the social setting. We utilize education as a social force in camp to a larger extent than we imagine. We have pre-season, season, post-season conferences with the staff, which are efforts of the director to create unity of spirit and mutual understanding. We use it in the council ring, assembly, interview, camp newspaper.

Another form of social control is community singing. Campers join in a circle and develop a sense of oneness. Camp history and sentiments are transmitted to the new camper who shares with the group the past and present in song, and in so sharing becomes one with it. We are very wise in encouraging community singing for the solidarity it creates. As campers sing songs, they relive camp experiences which, in themselves, have tended to unify, and the emotion that originally attended the experience is revived again to make its impress.

Still another social force is *esprit de corps*. This develops out of common group experiences which, when imbued with satisfaction and enjoyment, make for an emotional attachment to camp. Symbols which emphasize commonness of interest are the camp name, emblem, banner, slogan, song, uniform, ritual. They are the common possessions of the campers which make for the communal, group spirit. The tent group, likewise, builds up a group language, which is an emotional tabloid emphasizing the collective spirit, and stimulating tribal unity. These symbols are a convenient way of transmitting ideals to new campers.

Fundamentally, however, camp morale depends upon the interests of the campers being served. It cannot be generated without the camper's achieving those satisfactions which

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are meaningful to him. Getting the camper to do something for camp, to make a contribution to it, to assume a camp responsibility, are means of establishing camp spirit. The group project, on behalf of camp, emphasizes the larger unit, tends to suppress differences, and to identify the camper more with the group. Loyalty bears a direct relation to responsibility assumed and work done on behalf of camp.

Camp rituals create a sense of unity. All campers, in rituals, are undergoing the same experience at the same time. Impressive settings, costumes, singing, acting, music employed in rituals, tend to melt individual differences into a great oneness. Repeated week in and out, rituals, expressing lofty ideals, take on more meaning, and serve as emotional stimulants. People respond as one to high ideals clothed in noble language. It is social control through an ideal.

PART III.

The intensity of group feeling, known as "camp spirit," fluctuates in the course of a camp season. It is an emotion evoked in the campers' reaction to their contacts and experi-



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ences in camp. Such is the nature of emotion, that it cannot be maintained on the same level. It has its rise and fall.

There are any number of situations that may arise in camp to depress the campers or the staff, and so they depress the camp spirit. Accident, sickness, prolonged rain, poor or inadequate food, tend to "take the joy out of life." Dissatisfied staff members and campers can upset the emotional equilibrium at camp.

Emotional tone follows an upward curve, reaching high peaks under the impetus of activities that give great joy and satisfaction. The impetus to this rise comes not so much from outing activities to which the campers are accustomed, as it does from the novelty, the infrequency, and the appeal of special or occasional activities in which the whole camp participates. These activities take the form of celebrations, banquets, barbecues, surprise days, changes in the menu, or any other attractive activity not included in the regular routine. They serve as the recreating stimuli to camp morale, and are effective antidotes to depressed feelings.

This ebb and flow, it would seem, does not

have any regular rhythm, nor can it be ascribed to any one cause, though it can be precipitated by situations of the kind already mentioned. The third or fourth week in a six-weeks camp, for example, will reveal evidences of waning, tired, lagging spirits. Children and counselors, at this period, begin to think of home. Their thoughts longingly turn towards the city. Barring exceptions, there seems to be a saturation point, at which time camp becomes less attractive. The wise camp director reserves for these periods a number of stimulating, challenging activities to revive lagging spirits. Calling attention of the counselors to this situation helps. The group itself may not be consciously aware of what is happening, but the situation is brought to the attention of the director by the slackening of interest, the emergence of petty squabbles, and the increasing difficulty of maintaining the disciplines of camp.

Customs and conventions can serve as a means of social control. Customs, which are social habits, predispose the camper to behave along desired lines of action. These habitual reactions ease the difficulties of adjustment. While progressive education aims toward a spontaneous and individualized response to situations, society, on the other hand, can only function when habitual and automatic reactions of its members can be taken for granted. Think of how preoccupation with training in habits of eating, sleeping, dressing, and social relationships would so engage the time of staff and campers as to leave very little, if any, time for the activities in the program. Customs set up the fixed pattern of conduct. They represent the things to do. The custom of not standing up in a boat, of keeping the tent in order, of maintaining decorum at the dinner table, of responding to routine requirements, of relaxation during rest periods, of keeping within swimming limits—these are individual and social habits which, when once ingrained in the life of the camp, make for stability in the framework, in which greater spontaneity and freedom are possible.

Children quite unconsciously are responsive to good administration. They will tend to incorporate in their own conduct the orderliness inherent in good administration. To them it can be pointed out as a model for the administration of their own affairs. A careless and haphazard camp administration cannot hope, except against great odds, to achieve the habit

of orderliness in counselors or in campers. An administration that is willy-nilly leaves too many loop holes, whereby campers can get out of hand. They easily take advantage of such a situation. Respect and the sense of security are weakened. There is something reassuring about camp when things are done in the right way, at the right time, and for good reasons. Children expect that ample and adequate preparations will be made for them in the way of food, housing, physical care, supervision, and equipment. It is true that they should participate in these preparations. An atmosphere of calm, of poise, of assurance, characterizing administration, carries over into the attitudes of the campers and the counselors. Hectic, last minute preparations, not only diminish the joy in the activity, but make for nervous and jumpy campers. Good administration sets the tone, helps the morale, and provides a good example.

Ideals, as a form of social control, have already been referred to. That children very readily identify themselves with those whom they admire, has been very clearly brought out in the study of the effect of the movies upon children. In this identification, there seems to be the urge for reaching out for something beyond oneself—an urge for self-extension. Counselors who incorporate the ideals of campers, set goals for them. It is wise to have a wide range of personalities among the staff. Ideals found in living personalities have compelling influences. The susceptibility of children to all types of influence is very great at camp, for here they are removed from all but camp influences.

Public opinion in camp, as in society generally, exerts a powerful force. "We can get away with anything here," "It doesn't matter whatever you do," "We only do what's right," "All for one and one for all"—are crystallized attitudes that have grown up in camp and have become camp standards. These standards are transmitted to new campers who accept them as the socially approved ways of conduct. They have a powerful influence, and only the very strong, or the very stubborn, care to violate them. These standards represent the court of public opinion. They are democratic in that they have been accepted and, in many cases, generated by the campers themselves. Very few campers will fail to succumb to the verdict of their peers to whose judgment they are sens-

itive. If it were not for public opinion in camp, campers' equipment and clothes would have to be kept under lock and key. A thief, at camp, is quickly detected, ostracized and made very unhappy.

The standards of camp should be on a level higher than that of the individual camper, but the standards should not be beyond his reach.

Camp Neighbors

(Continued from Page 9)

but there wan't nothin' to it. There we stayed.

"Pretty soon Reuben came out to see what 'twas all about. We gee'd and we haw'd together but she got stubbornner and stubbornner.

"Mebbe a fire under her would get her goin'?" said Reuben.

"Mebbe it would," said I, and we got some sticks and paper and put 'em in a pile.

"Now, Ellie," said Reuben, "you get in and I'll light it."

"So in I got and there I sat, ready for the dash. But we reckoned without that mare. There wan't no dash at all. As the flames started up she just took one long step forward and before I knew it the fire was under the buggy and me!

"Well, I'll be stub puckered," said I to Reuben, "'taint the buggy that's not willin' to go, it's the horse."

"So Reuben went at that mare with determination. He swore like all get out and that did the trick. Or maybe the mare was ready to go any way. That's more likely."

She was mixing a cake at the moment and the rhythm of her beating was the only sound for a moment, then—

"My granpa always said he never swore. He used to say 'By crackers and cheese' and one day I said to him, 'Granpa, why don't you say what it sounds like and stop boasting?' He was a brainy man though and he thought a lot about politics and sech like. Why, if he were alive today he'd tell us how to help the depression. But he ain't here and all I can say is, 'This depression's no laughing matter, but it's no matter if you laugh.'"

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The Opportunity of the Camp Counselor

(Continued from Page 5)

number of possible annoyances.

One of the most acid tests of maturity in a counselor is the capacity to rise above petty personal feelings toward a child, either the wrong kind of affection or a feeling of dislike. Once the wrong relationship gets set up the childish counselor will react to his camper as another child would. He will meet annoyances with anger or with reciprocal annoyances, he will "fag" such a child, sometimes under the guise of "teaching the child who is boss," sometimes under the excuse that "mean" children need super-severe discipline. Such a counselor is one to whom children can "tody," who meets subservience with favors, who likes children who like him, who hates children who resist or who annoy him. To meet emotion with emotion in this manner is a sure evidence of emotional immaturity on the part of the counselor. The mature counselor sees to it that he "gets along with" every camper as well as with every other counselor and with

his director—not by the childish process of "playing up," but rather by the mature process of seeing, understanding, and cooperating.

Understanding is, of course, based upon knowledge as well as upon intuition. To be a successful counselor one must not only be a mature and wholesome person, possessed of the necessary physical and creative skills, but one must also know the basic facts about physical and mental health—must be well informed, in other words. There are many opportunities for study in pre-camp and post-camp courses as well as in practically all urban and university centers during the winter. Most directors are glad to give the counselor lists of books which will improve his knowledge and insight. Many directors have in their possession at camp a few books well worth reading during rest time. A growing counselor knows and uses the numberless opportunities available, both during the camping period and during the winter, to make himself an ever better informed and stronger person and, therefore, an ever better counselor.

Camping With Old Man Winter

(Continued from Page 14)

winter camping business, and then in listening to some home-town chap or outsider who knows his winter camping, in a lecture or demonstration. Then get the group together (a volunteer group is preferable and not too large) and actually bring everything to the meeting that you are going to take on the winter camping trip. Go all over it, go through all the motions, even to making up your bunks. Then go home to your own bed. Just recall the meticulous attention to detail one hears about when an Antarctic expedition, or a trip to conquer Mt. Everest is being planned. Consider your winter camping expedition as a small edition of an arctic exploration or a mountaineering trip to the highest peak. Never lose your respect for the mountains in winter. All that is necessary is the realization that there can be danger above the timber line for the inexperienced and untrained hiker.

After you have your duffel together, the proper clothing, your shelter, your sleeping bag, and your food, after you have had several practice sessions, have developed a master plan and perhaps slept out several nights in your

own back yard, try a short trip to a nearby cabin. Then, after successfully negotiating the above, get a small group of genuinely interested adolescents or grown-ups and go winter camping. This means living comfortably out of doors in sub-zero weather.

Let's summarize our winter camping objectives (Mrs. Gore, like most mothers, can give plenty of objections). However, under proper guidance, camping can be conducted in safety every month in the year, even in the snow belt.

Winter camping offers a counter influence to the radio, the talkies, and the funnies. It keeps our youth (and some of us oldsters) from holing in for the winter, having a hibernation period and tying up to some radiator and taking up knitting.

Of course, good judgment must always be in the driver's seat but with winter camping techniques scientifically and thoroughly taught, it will supply the adventure urge we hear so much about as necessary for our youth movement programs, and young America will learn first-hand about the woods in winter, birds in winter, stars in winter, tracking, and winter photography.

Winter camping, prescribed intelligently and in reasonable dosage, is a great antidote for the enervation of modern living. Try it this winter!

A winter camp check list (that has been used successfully) follows:

A Suggested Winter Camping Check List

This is a suggested list of winter camping equipment. It is intended as a check list and various articles may be omitted according to the type of hike planned. Also certain individuals may have articles which they may like to add to the list.

I. On Person:—

- a. One pair of heavy underwear, preferably wool.
- b. Two pair of woolen socks (one thin—cotton or silk).
- c. One pair of ski pants or heavy knickers or heavy longs with leggings or wrappings.
- d. One heavy wool shirt.
- e. One pair of mittens; cheap leather mitten with filler preferred.
- f. One cap with ear laps, preferably with visor.
- g. One light sweater (not coat sweater). A sweat shirt will do.
- h. A zipper jacket, parka, or windbreak; one with a hood is preferred.
- i. One pair of scout shoes, Maine hunting boots, or ski boots.
- j. Scout or silk neckerchief.

II. In Pockets:—

- a. Two handkerchiefs.
- b. Scout knife.
- c. Matches (waterproofed).
- d. String or cord.
- e. Extra shoestrings.
- f. Toilet paper.

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Director

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III. In Pack:—

- a. Sleeping bag with wool batting or blanket fillers or four full size army blankets (66" x 84") equivalent to 16 pounds.
- b. Ground cloth.
- c. Extra suit of wool underwear.
- d. One pair of extra wool socks.
- e. Regulation mess kit.
- f. Candle lantern.
- g. Toilet articles, (toothbrush, towel, soap, and comb).
- h. Hatchet.
- i. Extra pair of mittens.

IV. Leader's Equipment:—

- a. Flashlight.
 - b. Watch.
 - c. First Aid.
 - d. Money.
 - e. Compass.
 - f. Safety pins.
 - g. Whistle.
 - h. Map.
 - i. Field glasses.
 - j. Sewing kit.
 - k. Wire.
- If Ski trip:—Straps, small screw driver, wax.

V. Optional:—

- a. Camera.
- b. One pair of wristlets.
- c. Good book to read.
- d. Diary.
- e. One pair of slippers.
- f. Pencils.
- g. Skis and poles.
- h. Snowshoes.
- i. Sled.
- j. Toboggan.
- k. Tenting.

Addendum:—The winter camper does not have to carry fly dope or netting. There just "ain't no bugs."

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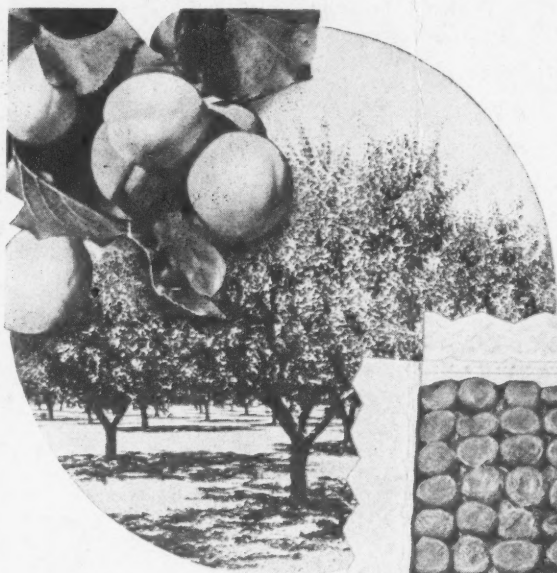
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Gather the Butternuts

By

CATHERINE WALLACE REED

Oh, gather the butternuts in the fall,
When they lie on the earth bright green and brown,
With a mighty thud they come tumbling down,
Though fingers grow sticky, who cares at all?

The soil is wet and heavy from rain,
The brook is talking its winter talk,
From the trees the leaves on their boughs unlock
And the brook looks up through an open lane.

The smell of the earth and leaves is dank,
The butternuts have a spicy odor,
The braken is brown and all heaped over,
Its sleep will be long upon the brook's bank.

Now fill up the baskets, though they be a load!
When Christmas comes the nuts we shall eat
In cakes and candy and other choice sweet.
Our laughter will lighten the homeward road.—

But our thoughts will be the best of all,
For we'll know how we gathered the nuts in the fall,
And looked at the leaves in the brook's bed,
Looked long and deep at their gold and red.

